THE

AMERICAN SOCIALIST.

DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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EVOLUTION OF COMMUNITIES.

IX.

THE Evolution of a Community, including its beginning, growth and final development, may be compared to the construction of a railroad. In the latter case a great amount of preliminary labor is necessary in the surveying of the route, estimating the cost of the road, enlisting the aid of capitalists, organizing a company, etc.; but when practical operations in grading have been once commenced, a section of the track to start upon is laid down as soon as possible and an engine and working train placed upon it; and thereafter it may in an important sense be said that the road builds itself. It transports men and materials at will, and can continue its line to any desired distance, projecting itself into dense wildernesses, across deserts, or even spanning a continent, only asking of other roads and means of conveyance that they shall bring men and materials to accessible points along its own course. Without this self-helping power the labor and expense of railroad-building would be enormously increased and its progress necessarily very slow. But with this aid miracles of execution are wrought. The story of the building of the Pacific Railroad rivals the marvels of romance. By means of its thorough system of self-help it marched like an army

"Over the rivers, over the plains,
Over the Rocky Mountains,
On through the valleys, up to the heights,
Up by Sierra's fountains."

Indeed, it had an army consisting of two thousand graders, fifteen hundred tie-getters and wood-choppers, five hundred track-layers, and a large number of smaller companies. These it transported from point to point, along with the immense amount of material required. It had miles of construction-trains, and a grand commissary department; and as this army moved along, fastening down its rail on either side every thirty seconds, it left a trail that shall outlast the centuries.

In a somewhat similar manner, according to our view, Communities will build themselves. There is first required a great amount of such preliminary labor as the AMERICAN SOCIALIST is doing, which is like the surveying and planning and preliminary organization which precedes all practical operations in railroad-building. This is more important than is generally supposed. Upon its being thoroughly done depends the success of the practical operations which are to follow. It involves the preparation of the means of self-help by which Communities are to build themselves—corresponding to the engine and construction-train which play such an important part in the building of a railroad. When we have ascertained what is the true standard of Community character, and have found or educated leaders that conform to it, we have made the first mile of the railroad, and put an engine and construction-train upon it. It can then go on and complete itself, *i. e.*, repeat the work already done—reproduce the same kind of character in those who join the original nucleus of the Community. This should be the main business of a Community during the first stages of its development; upon it all else depends. If it secures the right character in its leaders to begin with, and they are able to reproduce the same character in the general membership, its success is assured; internal concord and external prosperity will grow with its growth, and all the world shall honor it.

What the right standard of character is for both leaders and led, we sought to make plain in our last number and in the article on "Communism and Genius" in No. 5; and we will not repeat further than to say, *it is thoroughly unselfish and seeks social harmony first and above all other things.*

A FIRST STEP.

THE SOCIALIST has wisely said, that where people could not begin a Commune at once, but were minded that way, they should take up some partial form of co-operation, and practice that, until they could go further. This advice should be constantly urged upon all who are desirous to act.

Communism is a new order of life. It is different in kind and higher in order than the life that society now lives in our land. It is for all society, not a few chosen ones, to go out of feudalism into the simple political system of the New England town-meeting, and out of the readin,' 'ritin,' and 'rithmetic range of life into that of literary, scientific, artistic, moral and religious culture of the highest, finest type that the present attainments of men admit of.

Communism is a new structure of society indeed; but it can only be taken on so as to live, by the spontaneous vital action of the persons who compose it; and they must be controlled by the spirit of that new structure. The aim of the new structure must be as different from the aim of the old, as the form is. Society now aims at the possession of wealth, what men call "*goods*," "the things of this world," for the purposes of luxury and power. That society of which Communism is the structure must aim at *Life*, and subordinate all else to attaining it. Take the lowest range of our life, that of the body. The aim must be to secure the longest average of life that is possible. Every thing below this must bend to this. All getting of things must be subject to the saving of the treasure of bodily life with which we start. What a gain it would be if half the children to be born, who, as conditions now are, will die before they are five, could live till they are fifty. And yet this could be done in three or four generations by any considerable body of people, say from a hundred to a thousand families, who should isolate themselves, and adopt and practice all that is now known of life-saving hygiene.

I have said these things to show what a great step it is to found a Community. But the most of people can not take such a step all at once. They do not possess the capacity, any more than they do to superintend the erection of some great public building. To ask them to go into it outright, is like asking them to fly straight to heaven, as Jesus did at the Ascension, when they can not even try to fly. And except in some rare instances where one person has such power of leadership as to overwhelm the rest, the people will not try to go at all, but will sit down helpless, if you say, all this or nothing. Hence, it is a necessity laid upon those who would lead and teach at all, in ordinary ways at least, that they present simple steps easily taken, which can be easily and naturally made to lead right on to Communism. One of these I will now give.

Wherever any considerable number of persons, living not too far apart, are truly desirous to enter upon a higher form of life, and wish to take a simple, easy step right that way, they can form a

CO-OPERATIVE STORE,

for the sale of groceries first; and, as they get experienced, of all family goods. Three elements are needed. They are simple, easy if there be the "willing mind," and sure of success, *viz:* persons who have "a mind for the work," an honest, capable manager, and *cash on delivery.* Such a store, though very simple, is a great school. People can find out in it, in part, what Communism is, and can test themselves whether they are able to live in a Commune or not. It may be safely said that any person or persons who can not work with others or will not try to work together in such a way, will be sand in the eyes of a Community. Where people are too few and scattered, or no one has the gift of buying close and clean, this will not be so; but as a rule the test will prove sufficient. So my first word to any reader of the SOCIALIST who wants to join a Community is, take hold right where you are, and try and make the simplest form of a coöperative store. If you are not ready to do such work, how can you do the greater! Let us at least live in a cottage, if we can not erect a palace.

As it has been my fortune to be a member of the richest and strongest store of the kind in this State (Massachusetts), and now to have helped establish one that is just my ideal, so far as the form of such an organization is concerned, I will give the principles upon which it is based:

All goods to be bought for cash and sold for cash.

Six per cent. interest to be paid on the stock.

After providing for a sinking fund of thirty per cent. of the capital stock, the balance of net profits is to be divided among the stockholders according to the amount of their purchases. In five months we cleared the whole thirty per cent., and more too.

Price of shares to be $5, so as to be within the reach of all.

The goods to be sold as low as by the best retail houses in Boston, and yet profits to be made abundantly sufficient to pay all expenses and keep continually getting ahead. (Of course this will have to be modified according to locality).

Also the goods to be just what they are represented to be.

Sales to be made to all who wish to buy, and at one price.

Checks to be issued to the stockholders for the amount of their purchases.

Each stockholder to have one vote, be the number of shares owned more or less.

Should the occasion call for it I would write and give to the readers of the SOCIALIST the whole plan in full. But what I have given above is sufficient to enable any one who wishes, to understand its character and workings. It is an instrument, and nothing more. It is imperfect, fitted to an age of transition, having in it some of the evil of the old, but looking to the good of the new. We have seen and do bear witness that it is a most admirable means to educate people into the ideas and ways of coöperation.

There is one point in it that can not be too strongly emphasized; *viz.*, the buying for cash and selling for cash. This is of more importance than any one economic principle which can be now at once applied in practice. Credit alone is more the cause of all our financial disturbances, than all other causes combined. Should all our business from henceforth be conducted on the cash basis, and it might be if men so chose, there could never be another financial crisis. But the good that every one can quickest see is the good to the purchaser. Through a cash system every buyer will save at least five dollars in every fifty. But this is the least of his savings. He will save at least another five dollars in every twenty-five by not buying what he doesn't want. Moreover no co-operative store can long live, which gives credit. Three such stores within four miles of me have either gone to

ruin or to the verge of it within the last few months, merely from this one cause. There should be the same moral tone and steadfast determination to hold up the cash principle without flinching, as to keep up discipline while trying to save the people of a wrecked ship, of whom we should be a part. And the stronger the character of the person, the greater is the obligation of that person to help maintain the rule; and especially never to ask that it be broken. As total abstinence from all that can intoxicate is the only safe law of temperance, so total abstinence fron all credit is the only safe law of traffic.

Let us hear through the columns of the SOCIALIST who are ready to make a little piece of Community if they are not able as yet to make a whole round one.

JESSE H. JONES.

SALTAIRE.

THE founder of this famous manufacturing village, Sir Titus Salt, has recently deceased; and it seems very appropriate that the AMERICAN SOCIALIST should call attention to his life and work, for he followed in the footsteps of Robert Owen in earnestly striving to improve the conditions of his workmen, and with wonderful success. Numerous descriptions of Saltaire have appeared from time to time in periodicals, but the most complete that has fallen under our notice was contained in a past volume of *Harper's Monthly*, from which we make liberal extracts.

"Saltaire is located upon the river Aire, in Bradford, England. Its factories are of great dimensions, one being 545 feet long by 72 feet in width. A variety of worsted goods are manufactured, but alpaca takes the lead, 30,000 yards having been turned out daily. Thousands of hands are employed, for whom there are provided churches, institutions of education and amusement, and comfortable homes. The village was commenced about a quarter of a century ago, and now has over thirty streets—broad and well paved, and bordered on either side with rows of trees. The church erected by Mr. Salt is a model of elegance and good taste, and cost $80,000. There is also a splendid edifice for the Saltaire Club and Institute—designed as a resort for instruction and recreation. It has a reading-room, high-walled and well-lighted, filled with books and papers; a library; a lecture-hall, ninety feet by sixty, and forty feet high, finely decorated; schools of art and science; a smaller lecture-room; a billiard-room; a laboratory; class rooms; a bagatelle room; a chess-room; lavatories; an armory and drill-room; a gymnasium, etc., etc. The fees for membership to the institute are nominal, so that all can avail themselves of its advantages. "It is open to all the inhabitants of the town, and the instruction given there includes reading, writing, arithmetic, geography, grammar, drawing, chemistry, needlework and gymnastics. The large hall is used for lectures, readings, concerts and other entertainments. The building is also used by various friendly and benefit working-people's societies, the object being to afford these some other place of meeting than the beer-houses: the rooms for these purposes are let for three-pence per evening. The objects of Sir Titus in establishing this Institute were, as he stated when it was formally opened in May, 1870, first, to make it a social club—to supply the advantages of public houses without their evils—and secondly, an educational institution, and as a resort for conversation, business, recreation and refreshment. Believing that it is 'gude to be merrie and wise,' he proposed that the recreative uses of the Institution should occupy a place almost as prominent as that accorded to the means of mental culture. The building was, in the first instance, furnished at Sir Titus's expense, and was then occupied by a committee selected for the purpose at a nominal rent; this committee was appointed half by the firm and half by the members (operatives) of the Saltaire Literary Institute, and holds office and is renewable every six months. In the brief period which has elapsed since its opening, its success as an attractive place whither to draw the operatives from the temptations of the taverns has been fully demonstrated. Even so soon its accommodations are scarcely adequate to the demands upon it. The Library, comprising several thousand carefully selected volumes, is in constant use; the lectures and concerts are eagerly attended; the classes are full; and it is observed that the boys and girls in their teens are particularly zealous in their attendance both on the classes of instruction and on the library and reading-room. The scene in the Institute on an evening is a very interesting one; the people take pains to come in neat attire, and behave quietly and orderly, and may be seen gathered in cheery little groups in the various apartments thrown open to their use.

"Sir Titus Salt supplemented the Institute by completing a park for the out-of-door recreation of his people. A portion of land, fourteen acres in extent, which skirts the Aire, and slopes gently down the dale was inclosed, and converted into a tasteful and attractive park. The course of the river opposite was so changed as to give it several graceful curves, adding much to the varied beauty of the scene. The park has been laid out with choice trees and shrubs; and it is intersected with pretty avenues and walks, while from the promenade on the river-side a lovely view of Airedale above and below is had. A boat-house and landing-place afford opportunities to those who delight in aquatic sports, while a large section of the park is set apart for a cricket ground, that national game being quite as much a necessity as the park itself. In the center is a tastefully designed, semicircular freestone pavilion, overlooking the cricket ground, whence the vicissitudes of the game may be watched. There are croquet grounds and bowling-greens, bathing-places, alcoves, copses and terraces, sloping knolls, and 'two man-of-war guns' presented by the Admiralty of England. The regulations of the park leave its management in the hands of the firm; and so long as it is not abused it is open free to all the inhabitants of Saltaire.

"The buildings and arrangements for sanitary and educational purposes are admirably adapted to the ends in view. There are forty-five elegantly built almshouses for the reception of the aged and infirm, capable of giving a comfortable retreat to sixty persons at a time. Their style of architecture is Italian, and they are abundantly supplied with ovens, boilers and pantries, the rooms being generally on the ground-floor, and each alms-house having a flagged yard in the rear. In front there are asphaltum walks and green parterres and flower-beds: beneath the windows honeysuckles, roses, and sweet-briar may be seen growing. The provision made by Sir Titus for the support of the infirm who take refuge in this cheerful purlieu is seven shillings a week to single inmates, and five shillings a week to each of a married couple. Right by the alms-house quadrangle is a neat little chapel, capable of holding seventy persons, well lighted and ventilated, the walls adorned with Scripture texts; here a religious service is held on Sundays, and once during the week-days. The infirmary is built at a corner of the alms-house quadrangle; here medicines are dispensed, and accidents of a character not too serious are treated by a surgeon employed for the purpose. In descending the main thoroughfare of Saltaire —Victoria Road—you reach, when about half way to the bridge, a series of handsome buildings set back about sixty feet from the street. They look not unlike some Oriental temple, and you half expect to see a gorgeously appareled procession of dervishes or swarthy priestesses issue from the ornate portals. They are, in fact, the factory schools. Many English manufacturers are more or less averse to and distrustful of education among the work-people. I have heard the owner of a great Manchester factory say, 'Books put all sorts of things into the heads of the lads, and make 'em quite unfit for their business.' Sir Titus Salt welcomes education as his friend and ally. He has found by experience that intelligence far more than doubles the actual manual efficiency of an artisan, and that the artisan who can reason over his machinery is worth two whose labor is mere humdrum mechanical skill. These school-houses are perhaps the chief ornament, if we add their moral significance to their physical beauty, of Saltaire. On either side of the entrance from the gates are garden plots, with trees and flowers and pretty shrubs, while at each corner, on stone pedestals, you observe two massively sculptured lions, representing Vigilance and Determination. The boys' and girls' apartments are situated at opposite ends of the building, each room being eighty feet long, so arranged as to be separated into class-rooms by means of curtains. Recessed cupboards are let into the walls to serve as the repositories for the books, and there are cloak-rooms, lavatories, and ample light and ventilation.

"The buildings are heated throughout with hot water, and lighted by gas pendants. The Italian style in which they are designed gives a peculiar grace and lightness to their appearance. The wings have pediments, with richly ornamented tympana, beneath which are light Venetian windows supported on columns. The pediment of the central building contains a fine piece of sculpture, embodying the Salt coat of arms; while over it is a bell-turret, with figures of children holding instruments of instruction over the central arch. At the sides are large two-light windows supported by consoles, and above, shafts, carved capitals, and pediments. Besides the regular school-rooms for boys and girls, there is a neat little apartment looking out upon a double colonnade, which is used for an infants' school-room. At the rear are large, airy play-grounds, lined with asphalt, portions of these spaces being covered, so as to afford recess recreation in wet weather. The play-grounds are divided, and in that used by the boys there are complete gymnastic appliances. The whole room provided by the school-houses is capable of accommodating, with ample comfort and thorough instruction, seven hundred and fifty pupils.

"The children of the artisan families are admitted to these schools free, and when they graduate from them have received what we should call in America a 'good common-school education.' The system of instruction is that recommended by the government Council of Education. Religious instruction, both in Sunday-schools and from the pulpit, is given not only in the Congregational church already described, but also in a Wesleyan (Methodist) chapel, which was erected five years ago on a lot given for the purpose by Sir Titus Salt, and the expenses of building which were defrayed by subscriptions and the proceeds of bazaars and tea-parties; it cost some £5,500.

"Saltaire possesses, besides the institutions which have been sketched, all the appurtenances and appliances of town life. There are, a post-office and a savings-bank, a telegraph office and a public dining-hall, a horticultural society and coöperative societies, an angling association and a cricket club, a brass band, a reed and string band, and a glee and madrigal society, a rifle corps, and men's and women's societies for the relief of the sick. Besides the cottages owned by Sir Titus himself, many others are constantly going up on lots bought from him by master operatives and others."

SOCIAL SCIENCE.

THE FOUNDATION ON WHICH IT SHOULD REST, AND THE METHOD OF ITS STUDY.

BY ALBERT BRISBANE.

IV.

IT will now be seen why we attach so much importance to Fourier.

Having clearly perceived the great truth that the laws of nature are the sole guide of the human mind in all its endeavors to deal with the complex problems of social organization, he spoke in the name of laws. And in all his deductions, however far-fetched some of them may seem, he claims simply to be an interpreter of nature's laws.

In the study of sociology—one of the most abstruse and complex problems with which the human mind can grapple—some higher guide and authority than observation and reasoning upon the data it furnishes is needed. To deal intelligently with any of the forces in nature a knowledge of their normal modes of action is indispensable. How can it be less so in dealing with the most subtile and delicate of all nature's forces, the human passions? And yet it is in this sphere that man has shown the least regard for law. If he undertakes to deal with steam he has the precaution to adapt his instrument to the nature of the force working through it; *i. e.*, he studies the law governing the action of steam. But in undertaking to deal with a spiritual force, he seems not to suspect that it has any governing law. The intangible and invisible can not be perceived by the senses, and the laws of a spiritual force are unable to compel their recognition as imperiously as the law governing steam. Hence the violation of the one may be but vaguely appreciated, while the violation of the other is sure to result in painful physical consequences.

It is this fact of distinction which has rendered it possible for humanity to remain so long indifferent to the violation of the spiritual forces. Conceiving only the phenomena of their perverted or abnormal action, each succeeding generation has interpreted the same as a sign of inherent viciousness and depravity, while human invention has been racked to devise arbitrary means of suppression and restraint.

From Plato down to the present day, we have had nothing but one uninterrupted wail over the selfishness and perversity of man,—his incapacity for social order and harmony.

Not one of the world's philosophers has ever suspected that the social organism might be unsuited to the passional organism of man and consequently the *cause* of his perversity; but they have diligently sought by constraint to adapt him to their individual theories and false institutions. Thus showing themselves in social organization, about as wise as were the astronomers of old, who, believing that the sun went round the earth, framed theories to support such belief, and made the

sun and planets move theoretically in accordance with their own ideas.

As we have outgrown our speculative astronomy—the folly of which we are now able to appreciate, so must we outgrow our speculative political and moral sciences—the folly of which we are as yet unable to comprehend.

I shall necessarily have frequent occasion to make use of analogies drawn from astronomy in illustrating the importance of law, as this is the only one of the complex sciences where sufficient discovery has been made to constitute an exact science. In this single field we are able to observe the beautiful workings of law—to see the almost infinite capacity of man, with its aid, to penetrate realms from which, with his unaided reason, he was absolutely shut out. In astronomy Kepler and Newton discovered certain important laws, and using them as guides—as an intellectual chart and compass, so to speak—they and their followers have revealed a most complex and wonderful system of truths. A fine illustration of the power of the finite mind in this invisible realm is shown in Leverrier's discovery of an unknown planet through certain perturbations in the movements of Herschel which indicated a disturbing cause. Applying the law of gravitation, Leverrier conceived the existence of an outer orb and so exactly described its place in the heavens that astronomers, directing their telescopes to that point, soon announced the new discovery.

What the world wants to-day is a Kepler and a Newton in social science—discoverers of the laws underlying social evolution and organization, who in their light will explain the now inexplicable social phenomena and indicate the means of inaugurating the true and normal order of society.

To undertake to elaborate so vast and abstruse a science as sociology with the unaided human reason, is as insane as it would be for men to attempt to row across the Atlantic with their naked hands a ship of a thousand ton's burden.

What should we say of the mariner who would venture to navigate the trackless oceans, where no landmarks exist to aid observation, without chart and compass? We should of course predict a zig-zag course, with probable shipwreck. Are we less safe in predicting corresponding results for the thinkers who, without a knowledge of the necessary laws where the phenomena to be studied lie beyond the scope of observation and unaided reason, shall undertake to navigate the great ocean of scientific truth? Most assuredly not; and the hundreds of failures which have crowned such attempts in the past are our authority for asserting that under similar conditions failures will continue. The laws of cosmic order and harmony are the only intellectual chart and compass by which the finite reason of man can guide itself in this realm. They are the intellectual tools and implements with which he must work in all the higher realms of Science. And the supreme task of the real thinkers of our age is to discover these laws, systematize and reduce them to a body, and thus create the science which underlies all the special sciences—The Science of Sciences—the Science of Laws.

(To be continued).

"UTOPIA, OR THE HAPPY REPUBLIC."

A PHILOSOPHICAL ROMANCE.

OF THE TRAVELING OF THE UTOPIANS.

"If any of them has a mind to visit his friends that live in some other town, or desires to travel and see the rest of the country, he obtains leave very easily from the syphogrants and tranibors to do it, when there is no particular occasion for him at home. Such as travel carry with them a passport from the Prince, which both certifies the license that is granted for traveling, and limits the time of their return. They are furnished with a wagon and a slave, who drives the oxen and looks after them; but unless there are women in the company, the wagon is sent back at the end of the journey as a needless trouble. While they are on the road they carry no provisions with them; yet they want nothing, but are every way treated as if they were at home. If they stay in any place longer than a night, every one follows his proper occupation, and is very well used by those of his own trade; but if any man goes out of the city to which he belongs without leave, and is found going about without a passport, he is roughly handled, and is punished as a fugitive, and sent home disgracefully; and if he falls again into the like fault, he is condemned to slavery. If any man has a mind to travel only over the precinct of his own city, he may freely do it, obtaining his father's permission and his wife's consent; but when he comes into any of the country houses, he must labor with them according to their rules, if he expects to be entertained by them; and if he does this, he may freely go over the whole precinct, being thus as useful to the city to which he belongs, as if he were still within it. Thus you see that there are no idle persons among them, nor pretences of excusing any from labor. There are no taverns, no ale-houses, nor stews among them, nor any other occasions of corrupting themselves, or of getting into corners, or forming themselves into parties: all men live in full view, so that all are obliged, both to perform their ordinary task, and to employ themselves well in their spare hours. And it is certain, that a people thus ordered must live in a great abundance of all things; and these being equally distributed among them, no man can want any thing, or be put to beg.

"In their great council at Amaurot, to which there are three sent from every town once every year, they examine what towns abound in provisions, and what are under any scarcity, that so the one may be furnished from the other; and this is done freely, without any sort of exchange; for according to their plenty or scarcity they supply, or are supplied from one another; so that indeed the whole island is, as it were, one family. When they have thus taken care of their whole country, and laid up stores for two years, which they do in case that an ill year should happen to come, then they order an exportation of the overplus, both of corn, honey, wood, flax, wool, scarlet, and purple; wax, tallow, leather, and cattle, which they send out commonly in great quantities to other countries. They order a seventh part of all these goods to be freely given to the poor of the countries to which they send them, and they sell the rest at moderate rates. And by this exchange they not only bring back those few things that they need at home (for indeed they scarce need any thing but iron), but likewise a great deal of gold and silver; and by their driving this trade so long, it is not to be imagined how vast a treasure they have got among them: so that now they do not much care whether they sell off their merchandize for money in hand, or upon trust. A great part of their treasure is now in bonds, but in all their contracts no private man stands bound, but the writing runs in name of the town; and the towns that owe them money, raise it from those private hands that owe it to them, and lay it up in their public chamber, or enjoy the profit of it till the Utopians call for it; and they choose rather to let the greatest part of it lie in their hands, who make advantage by it, than to call it for themselves: but if they see that any of their other neighbors stand more in need of it, then they raise it, and lend it to them, or use it themselves if they are engaged in a war, which is the only occasion that they can have for all that treasure that they have laid up; and so either in great extremities, or sudden accidents, they may serve themselves by it; chiefly for hiring foreign soldiers, whom they more willingly expose to danger than their own people. They give them great pay, knowing well that this will work even on their enemies, and engage them either to betray their own side, or at least to desert it, or will set them on to mutual factions among themselves. For this end they have an incredible treasure; but they do not keep it as a treasure, but in such a manner as I am almost afraid to tell it, least you think it so extravagant, that you can hardly believe it; which I have the more reason to apprehend from others, because if I had not seen it myself, I could not have been easily persuaded to have believed it upon any man's report.

"It is certain, that all things appear so far incredible to us as they differ from our own customs; but one who can judge aright will not wonder to find that, since their other constitutions differ so much from ours, their value of gold and silver should be measured, not by our standard, but by one that is very different from it; for, since they have no use for money among themselves, but keep it for an accident, that though, as it may possibly fall out, it may have great intervals, they value it no farther than it deserves, or may be useful to them. So that it is plain that they must prefer iron either to gold or silver; for men can no more live without iron than without fire or water; but nature has marked out no use for the other metals with which we may not very well dispense. The folly of man has enhanced the value of gold and silver because of their scarcity; whereas, on the contrary, they reason, that Nature, as an indulgent parent, has given us all the best things very freely and in great abundance, such as are water and earth, but has laid up and hid from us the things that are vain and useless.

"If those metals were laid up in any tower among them, it would give jealousy of the prince and senate, according to that foolish mistrust into which the rabble are apt to fall, as if they intended to cheat the people and make advantages to themselves by it; or, if they should work it into vessels, or any sort of plate, they fear that the people might grow too fond of it, and so be unwilling to let the plate be run down, if a war made it necessary to pay their soldiers with it. Therefore, to prevent all these inconveniences, they have fallen upon an expedient which, as it agrees with their other policy, so is very different from ours, and will scarcely gain belief among us, who value gold so much, and lay it up so carefully; for whereas they eat and drink out of vessels of earth or glass, that, though they look very pretty, yet are of very slight materials, they make their chamber-pots and close-stools of gold and silver; and that not only in their public halls, but in their private houses. Of the same metals they likewise make chains and fetters for their slaves; and, as a badge of infamy, they hang an ear-ring of gold to some, and make others wear a chain or a coronet of gold; and thus they take care by all manner of ways, that gold and silver may be of no esteem among them. And from hence it is, that, whereas other nations part with their gold and their silver, as unwillingly as if one tore out their bowels, those of Utopia would look on their giving in all their gold or silver, when there was any use for it, but as the parting with a trifle, or as we would estimate the loss of a penny. They find pearls on their coast, and diamonds and carbuncles on their rocks; they do not look after them, but if they find any by chance, they polish them, and therewith adorn their children, who are delighted with and glory in them during their childhood; but, when they grow to years, and see that none but children use such baubles, they of their own accord, without being bid by their parents, lay them aside, and would be as much ashamed to use them afterwards, as children among us, when they come to years are of their nuts, puppets, and other toys.

"I never saw a clearer instance of the different impressions that different customs make on people than I observed in the ambassadors of the Anemolians, who came to Amaurot when I was there. And because they came to treat of affairs of great consequence, the deputies from several towns had met to wait for their coming. The ambassadors of the nations that lie near Utopia, knowing their customs, and that fine clothes are of no esteem among them, that silk is despised and gold is a badge of infamy, used to come very modestly clothed; but the Anemolians that lay more remote, and so had little commerce with them, when they understood that they were coarsely clothed and all in the same manner, they took it for granted that they had none of those fine things among them of which they made no use; and they, being a vain-glorious, rather than a wise people, resolved to set themselves out with so much pomp, that they should look like gods, and so strike the eyes of the poor Utopians with their splendor. Thus three ambassadors made their entry with an hundred attendants that were all clad in garments of different colors, and the greater part in silk; the ambassadors themselves, who were of the nobility of their country, were in cloth of gold and adorned with massy chains, ear-rings, and rings of gold; their caps were covered with bracelets set full of pearls and other gems. In a word, they were set out with all those things that among the Utopians, were either the badges of slavery, the marks of infamy, or children's rattles. It was not unpleasant to see on the one side, how they looked big when they compared their rich habits with the plain clothes of the Utopians, who were come out in great numbers to see them make their entry. And on the other side, to observe how much they were mistaken in the impression which they hoped this pomp would have made on them; it appears so ridiculous a show to all that had never stirred out of their country, and so had not seen the customs of other nations; that, though they paid some reverence to those that were the most meanly clad, as if they had been the ambassadors, yet when they saw the ambassadors themselves, so full of gold chains, they looked upon them as slaves, and made them no reverence at all. You might have seen their children, who were grown up to that bigness that they had thrown away their jewels, call to their mothers, and push them gently, and cry out, "see that great fool that wears pearls and gems, as if he were yet a child!' And their mothers answered them in good earnest, 'Hold your peace! this is, I believe, one of the ambassador's fools!' Others censured the fashion of their chains, and observed that they were of no use, for they were too slight to bind their slaves, who could easily break them; and they saw them hang so loose about them, that they reckoned they could easily throw them away, and so get from them. But, after the ambassadors had staid a day among them, and saw so vast a quantity of gold in their houses, which was as much despised by them as it was esteemed in other nations, and that there was more gold and silver in the chains and fetters of one slave than all their ornaments amounted to, their plumes fell, and they were ashamed of all that glory for which they had formerly valued themselves, and so laid it aside: to which they were the more determined when, upon their engaging into some free discourse with the Utopians, they discovered their sense of such things, and their other customs.

Personal Statistics.—The oldest member of Her Majesty's Privy Council is Viscount Stratford de Redcliffe, G. C. B., aged 89; the youngest, his Royal Highness Prince Leopold, aged 24. The oldest Duke is the Duke of Portland, aged 77; the youngest, the Duke of Montrose, aged 25. The oldest Marquis is the Marquis of Donegal, aged 80; the youngest, the Marquis Camden, aged 5. The oldest Earl in the House of Peers is Earl Bathurst, aged 86; though the oldest bearer of that title is the Earl of Kilmorey, an Irish Peer, aged 89; the youngest, is the Earl of Hopetoun, aged 17. The oldest Viscount is Lord Stratford de Redcliffe, aged 89; the youngest Viscount Clifden, aged 14. The oldest Baron is Lord Chelmsford, aged 83; the youngest, Lord Southampton, aged 10. The oldest member of the House of Commons is the Right Hon. Joseph Warner Henley, M. P., for Oxfordshire, aged 84; the youngest, the Hon. William O'Callaghan, M. P. for Tipperary, aged 25. The oldest Judge in England

is the Right Hon. Sir Fitzroy Kelly, Lord Chief Baron of the Exchequer Division of the High Court of Justice, aged 81; the youngest is Sir Nathaniel Lindley, Justice of the Common Pleas Division, aged 49. The oldest Judge in Ireland is the Hon. James O'Brien, of the Court of Queen's Bench, aged 71; the youngest, the Right Hon. Christopher Palles, LL.D., Lord Chief Baron of the Court of Exchequer, aged 46. The oldest of the Scotch Lords of Session is Robert Mcfarlane, Lord Ormidale, aged 75; the youngest, Alexander Burns Shand, Lord Shand, aged 48. The oldest Prelate of the Church of England is the Right Rev. Alfred Ollivant, Bishop of Llandaff, aged 79; the youngest is the Right Rev. Edward Parry, Suffragan Bishop of Dover, aged 47. The oldest Prelate of the Irish Episcopal Church is the Right Rev. John Gregg, Bishop of Cork, aged 79; the youngest is his son, the Right Rev. Robert Samuel Gregg, Bishop of Ossory and Ferns, aged 43. The oldest Prelate of the Scotch Episcopal Church is the Right Rev. Robert Eden, Bishop of Moray and Ross, aged 73; the youngest, the Right Rev. George R. Mackarness, Bishop of Argyll and the Isles, aged 54. The oldest Baronets are Sir Richard John Griffith and Sir Moses Montefiore, each aged 93; the youngest, Sir Henry Palk Carew, aged 7. The oldest Knight is Field-Marshall Sir John Forster Fitzgerald, G. C. B., aged 91; the youngest, Sir Ludlow Cotter, aged 24.—*Who's Who in* 1877.

AMERICAN SOCIALIST.

THURSDAY, FEBRUARY 15, 1877.

READERS will take notice that our *News Department* passes into new hands this week. In glancing over it we discover something besides raw facts. Taste and see if there is not new cookery. We intend to make it a first-class Restaurant sometime.

IN the article "Socialism in Monarchies," which we publish this week, we have given extracts from foreign papers which show the harsh and terrible manifestations of the forces at work in European society. There the laboring classes are impelled by a longing desire for improved homes and higher social conditions for themselves, to resist and try to throw off the mountains of oppression under which they are held in groaning servitude. The nobility and aristocracy feel the throes of the volcano under them. They realize that unless the disturbances are promptly quelled, the crust of authority between them and the people may break through at any moment and engulf them in social anarchy. Hence the cruel sternness with which they act. It is their instinct of self-preservation asserting itself.

Such struggles are sad to contemplate, and we report them only because they have a significance which our readers ought to understand. The same desire for an improved home and better society which makes the poor Russian peasant ready to suffer martyrdom rather than remain as he is, develops itself, in this land of liberty, in peaceable, profitable Socialistic experiments. That which, under a despotism, threatens revolution and bloodshed, is with us only a safe and healthy progression. This view of the present situation ought to make our government very jealous of any restriction on the religious or social freedom of its people. And it ought to make the people thankful for the advantages and blessings our liberty confers upon us.

"DESPISE NOT PROPHESYINGS."

GEORGE FRANCIS TRAIN claims to be a psychologic phenomenon, and we think he is one. He also claims that at his birth a new "Psychologic Era" was ushered in, and as that event took place forty-seven years ago, he assures us we are now living in "P. E. 47." For this we will not vouch. He is a peculiar being, has had a peculiar career, and now sustains a peculiar relation to other mortals and perhaps to the immortals. He has just produced a literary phenomenon, styled *George Francis Train's Paper*, which seems to be a first-rate exponent of the man. It is like nothing which has gone before. It purports to be a "Psychologic Museum of Facts and Ready-Made Encyclopedia of the Current Events of the Day," and to be composed of "Live Ideas in this Dead Age, from the most Sane Man in this Mad World." It is composed of conversations—easily supposed to be *verbatim*—between MR. TRAIN and his editor, or between him and his publisher. These gentlemen ask him questions about the conduct of the paper or about any personal or political matters which happen to have prominence, and MR. TRAIN gives comprehensive yet singularly terse opinions concerning them. He is the fountain from which the others draw knowledge, and he shows no lack of information. To read his paper "under the ink," as he says, one needs to know something of the man himself.

Born in Boston, March 24, 1829, he claims to have had, in 1842, "five years of college life in Holmes' grocery store, Cambridgeport, Mass." This launched him into commercial pursuits, a great variety of which he has tried, securing by some of them large temporary incomes. In 1853 he began to write for the newspapers, and in 1856 to publish his books. Since then he says he has lionized in London, been tried for manslaughter, delivered Union speeches throughout America, been knocked down in Faneuil Hall, shot at in Dayton, bayoneted in Davenport, escaped assasination at Alton—all, we suppose, on account of his political sentiments—organized the Union Pacific Railroad and the *Credit Mobilier*, made Nebraska a State, negotiated American railway bonds, built street railways in London, given Susan B. Anthony fifteen thousand dollars to start the *Revolution*, spent ten months in three English jails for complicity in the Fenian disturbances, declined Congress, delivered one thousand public addresses, made several voyages round the world, been imprisoned in the New-York "Tombs," been tried for obscenity and insanity and both times discharged, etc., etc.

In 1874 MR. TRAIN commenced taking two Turkish baths a day, at the same time eschewing all animal food, butter and condiments. He also ceased to visit public places and would no longer shake hands with any one or speak in public. Since then he has lived much out of doors, spending most of his time in Madison Square, New-York, where he feeds crumbs to the sparrows and peanuts to the children, but permits no grown persons to speak to him more than two minutes, unless their nimbus affects him pleasantly. He now lives on a diet of boiled rice and baked apples, eaten twice a day. He weighs two hundred pounds naked, sleeps ten hours, has stopped Turkish bathing after having taken eleven hundred baths in three years without losing a pound, and was never before in such robust health.

It will be seen that after a remarkably whirligig experience MR. TRAIN has settled down to conducting his life on a peculiar philosophy. He claims to have found that by his present mode of life and the avoidance of contact with other adults, he keeps his system free from poisons and is able to bottle up within himself, so to speak, health and vitality. He is now so much better off in these respects that if he should shake hands with an ordinary person that person would rob him of some of his exuberant life. Health would flow out of him. Therefore he avoids all such contact. He will not permit any stranger to talk to him more than two minutes by the watch. It is related that a delegation from the West went to New-York last fall to tender MR. TRAIN the Greenback nomination for the presidency. The spokesman of the party approached him as he sat in the park watching the birds, and opened up the subject; but was promptly notified to suspend and retire at the expiration of the two minutes. After a very brief consultation, these gentlemen concluded that their intended nominee was crazy and returned to the West.

Here comes in the psychologic part of MR. TRAIN'S philosophy. He does not like to have his mind or soul obscured by other people's ideas and magnetism. Instead of going abroad in search of truths he retires within himself and communes with his internal promptings. Now there are some grains of good sound truth underlying this idea, however much it may be ridiculed. Most of the ridicule is undoubtedly aimed at the sensational bombast, the spread-eagleism—Mr. TRAIN once wrote a book on "Spread-Eagleism"—with which he sees fit to surround his philosophy. His methods of explaining and practicing his ideas may be very rough, but he seems to have got an inkling of the source of health, success and even genius. He says: "In this age of Evolution I do not know my own mind two minutes in succession." His intention evidently is to wait for the clearest impressions that he can get under what he finds to be the most favorable psychologic conditions. That is a very good plan. All prophecy comes through methods akin to it. It is the source of all originality. MR. TRAIN is thoroughly original. Nobody will deny that. He tries to get clear ideas for himself, and then relies on them. We would not exalt him into an oracle by any means, but we certainly believe that if every one would be as resolute as he has been in adapting their circumstances, surroundings, and fellowships to the reception of the best thoughts, instincts and intuitions, the world would be the better for it.

WE clip the following from the *Pall Mall Budget*:

"A Copenhagen correspondent, writing on the 16th, says: The leaders of the Socialists have published a proclamation calling upon the members of the party to emigrate to a place in the State of Kansas, where one of their emissaries is reported to have made arrangements for a settlement. The fundamental rules, according to which the colony is to be ruled, are said to be these: Education of all children of the community; no church; all proceeds of agriculture or trade to be paid into a common bank to be equally divided; marriage to be dissoluble on mutual consent. The first party is to start in April."

HOW SHALL WE CHOOSE OUR RULERS?

THE present complication in regard to the Presidency can not fail to suggest to all thoughtful men, that there is something wrong about our elective system. It is difficult to estimate the money spent and time wasted in the election of last November; but that the total loss to the country will amount to several millions of dollars no one doubts who has given serious thought to the subject. But this is not all. After this enormous expenditure of time and money it turns out that there has been no election at all—that the system has failed of its end, and that the whole question must now be decided by a commission or board of referees. The process which was called a Presidential election proves to have been only a nomination; a great caucus, by which the two opposing candidates were selected, while the real election is yet to take place. This imbroglio has demonstrated to the American people with an emphasis which no words can render more forcible, that, as a scheme for carrying out the principles of pure democracy, which our forefathers held, our present elective system is a dead failure. That some change should be made is conceded by all; but the question still remains, what shall that change be? Shall we tinker and patch up the old method, so as to make it last a few years longer, till some fresh complication arises, or shall we heroically rise to the level of the situation, and discarding all former practice, work out for ourselves a new method of choosing rulers, which shall be worthy of a great and free nation?

This, as it seems to us, is the immediate question before the country; and upon its rightful solution much of its future prosperity will depend. Are we to have a government which shall be honest, able and patriotic—which shall nourish and encourage all legitimate interests, or are we to have a government which shall be the tool of mercenary politicians and partisan leaders, and whose chief function is to heap honors upon the heads of ambitious demagogues and put money into the pockets of a set of greedy office-holders? In attempting to arrive at correct conclusions in regard to this matter, the following among other queries suggest themselves:

Is it not desirable to have a system of choosing rulers which shall be free in every way from the influences of money?

Is it not desirable to have the element of personal ambition eliminated from our governmental system?

Is it not desirable to have elections less frequent?

Is not experience eminently valuable in a ruler or office-holder?

Is not special talent or genius of material value in qualifying a man for a post of responsibility?

When a man proves himself eminently fitted for a leader, either by special talent, or experience, or both, is it not desirable to keep him in office, so long as he fills his place unexceptionably?

Should not a man who has filled an office of trust ably and well, and who thoroughly understands the requirements of the place, have an influence in the selection of his successor; and if so, how much?

Is the existence of two antagonistic political parties either desirable or necessary to the prosperity of the commonwealth?

These are some of the considerations which appear pertinent to the present occasion, and which ought to be discussed dispassionately by the whole country, not in a merely speculative way, but with the intent of establishing practical measures which shall lead to a renewal of public confidence, and a stimulation of the drooping business interests of the nation. In suggesting discussion on these questions we assume that the governmental system of this republic is not a fixture, like that of an European monarchy, so compacted and fossilized by the crust of ages that no radical change is possible without a complete disruption of those safeguards which guarantee the public safety and the permanence of the State. We are young, stalwart and flexible; and abundantly able to put off from our shoulders any system of government, or any component parts of such system, which on trial shall prove to be noxious or burdensome or in any way detrimental to the public weal. This is the essence of the Declaration of Independence; and if we can not do this again and again as often as the necessities of the situation shall demand, the republic is a failure, and no better than the old regime from which it emerged, and against which its very existence is a protest.

But we have faith in the destiny of this nation, and in the hand that led our forefathers forth, like the children of Israel, from an old world of bondage and moral

slavery, and planted them in a soil where they could begin a new existence, untrammeled by the fetters with which centuries of routine and custom had bound them. The settlement of New England by the Puritans was the first step from the old to the new life. This was followed after an interval of one hundred years by the Declaration of Independence, which was the second step. Another century has now elapsed, and providential circumstances indicate that we are ripe for a third step. Have we as a nation the moral courage and patriotism which animated our forefathers in these two great crises, now we are brought face to face with a third of not less magnitude, if we but grasp the possibilities of the situation? It depends upon the American people to determine whether the present time shall become a memorable historical epoch like that of the Puritan emigration or the Declaration of Independence, or whether the occasion shall be passed by and lost, perhaps never to return. Are we not ready for a new departure in civilization and the science of government?

CORRESPONDENCE.

East Concord, Vt., Feb. 5, 1877.

EDITOR AMERICAN SOCIALIST:—The advertising as well as the editorial columns of the SOCIALIST plainly indicate that "there is a great call for new Communities."

But it is little better now than in Mr. Owen's time, when "it was one man against the whole world." If these scattered elements were united on an *industrial* basis, but free in other respects, the way would be much easier. If labor checks could be used as in the Virginia Industrial Association, as a means of exchange, the Great Dragon, Competition, would be avoided. It would be a practical method of adopting on a wide scale the editorial advice of the SOCIALIST on page 20, of Vol. II. Hastily, W. V. HARDY.

Boston, Feb. 10, 1877.

EDITOR AMERICAN SOCIALIST:—I WISH to thank you for myself and I believe for very many others, for giving your readers a chance to see what Fourier was and did; to learn from the best source, all things considered, what his teachings are, and what his few real students believe in regard to Social Science and his place as a discoverer of some of its laws.

I am particularly pleased to have one who really knows, contradict the statement so often made, that Greeley was a student or disciple of Fourier. I knew him well and knew that he never studied nor understood Fourier; indeed, with his mind and make-up, he could not do so. And I have often so stated. But everybody knows that Brisbane is in the position to be the best possible authority on these points. I doubt if any great thinker is so little understood at the present day as Fourier. But he was too far ahead of his time, and it is only the future which will comprehend him and do him justice.

The time of his triumph is approaching, I firmly believe. Yours for truth,

F. S. CABOT.

[We print the following extract from a letter we have just received, for the comfort it may give those of our readers who have been tempted with the "Florida-fever," and who have had the good luck to recover from it without going there:]

Manatee, Fla., Jan. 29, 1877.

EDITOR AM. SOCIALIST:—* * * * I don't like the looks of the land from Cedar Keys up this way along the coast. The soil is light, or rather it is fine sand of the color of corn-meal, and as dry as powder. I have seen scarcely any vegetables. Butter sells at fifty cents per pound; flour from eight to ten dollars a barrel; tobacco ninety cents per pound; blankets four dollars each, such as you get in Cincinnati for a dollar and a-half. They have on the table, baked sweet potatoes and corn-meal—the same thing three times a day. Of course the old settlers fare with the best of every thing they can afford. The climate is fresh and pure, but there are any quantity of mosquitoes and fleas and sand-flies. It is a common thing to have no windows in a house. I havn't seen a piece of venison since I have been in the State, nor game of any kind, with the exception of a few partridges that were served up on the table. I should judge from the talk I hear that there are about four hundred hunters in this country; but what they are hunting for I can not say, for I see no game unless it be the new-comers from other States. If there is any one intending to come here he must make up his mind to work hard and endure more hardships than I can, unless he has the means to employ labor. I have not seen a shop of any description from Macon, Ga. up this way. [etc., etc.] Yours truly,

RICHARD SOLON.

SOCIALISM IN MONARCHIES.

THE *Pall Mall Budget* for January 20th contains a leading article on "Socialism in the German Parliament," and another on "The Socialist Demonstration at St. Petersburg." The great success of the Social Democrats in the recent German elections has rendered it necessary for statesmen to study their purposes and principles. It is true this party has not yet secured many seats in the Reichstag, but the rapid increase in the number of its votes is the cause of some grave apprehensions. In 1871 the Socialists cast 123,975 votes; in 1874 the number had risen to 351,272; while their vote at the last election is said to have footed up over 700,000. This rate of increase would, if continued, soon give them a controlling influence in National affairs. As to the principles and objects of the party, the *Budget* says:

"Its programme is essentially that laid down fifteen years ago by Lassalle, whose passionate onslaught against existing social arrangements is still enthusiastically remembered by the working classes, and inspires them at every election with increased courage. He occupied himself with social rather than with political problems; and his principle was that they can be solved only when workmen combine and become themselves producers. Had he stopped here, there would have been little to distinguish him from Schultze-Delitsch; who, although the societies he started were mainly intended to secure articles for the members at a cheaper rate than the market price, and to promote among them habits of economy, had no objection in theory to associations which should provide at once capital and labor. But Lassalle went far beyond this harmless position. He insisted that, as the acquired wealth of the community is the result of labor, every workman has an absolute right to share it; and his proposal for the assertion of this right was that the State should form the working classes all over the land into productive bodies, supply them with funds necessary for their undertakings, and guarantee them against loss. In other words, the State was to become a vast industrial institution, whose function should be gradually to abolish private capitalists and to distribute the possessions of the rich for the benefit of the poor. This is the object for which the Social Democrats strive; and it need hardly be said that they state it without any of the limitations marked by Lassalle, who, although a thorough agitator, was also a man of culture and refinement. His anxiety respecting popular education is rarely manifested by those who profess to follow in his footsteps: nor do they care to lay emphasis on the fact that the revolution he desired was to be brought about step by step, and, if possible, without violence. Their main point is that there are now two classes in the State, one with and another without money; that the former owe their good luck to the latter; and that it is time the laborer removed the capitalist from ground which he has so long cumbered. The mass of workmen understand by this that they are by-and-by to have little to do and high wages for doing it; and they are naturally very willing to help in giving shape to so fascinating an ideal. Lassalle's incessant advice to laborers was to organize themselves into a distinct party and to agitate in the first instance for universal suffrage. So far as the Empire is concerned, this is already gained; but it has yet to be wrung from the Sovereigns and the various States which compose the Empire, and we may anticipate that there will now be a much more serious attempt to force it from them than has ever hitherto been made."

The second article referred to gives a clear outline of the object the Russian Socialists have before them. It also shows the terribly stern circumstances in which they find themselves. They are struggling for liberty to earn a more comfortable living, free from the grinding taxation which now makes slaves of them. They are called Socialists as are the German agitators, but they have not as yet risen high enough in the scale of civilization and refinement to merit that title in the sense in which we Americans use it. Still, they are combining to procure for themselves better and happier homes, and so in a certain rude sense they are Socialists. We copy the article on the "Socialist Demonstration at St. Petersburg:"

"The Russian Socialist organ published in London under the title of *Vpered* (*Forward*) prints the following account of the recent Socialistic demonstration at St. Petersburg:—On the 6th (18th) of December (St Nicolas's Day) a number of young men and women, some belonging to the educated classes, others of the working class, assembled at the Kazan Cathedral for the purpose of honoring the memory of and proclaiming their sympathy with those who have died or are suffering in prison and exile for their devotion to their country. After divine service a "Te Deum" was performed for Nicolas (Tchernyscheffsky) and others who have not yet perished under the persecution of the Russian Government. Those present, about a thousand in number, then came out of the church into the square, after which one of them addressed the assemblage as follows:—'Friends, we have just assisted at a 'Te Deum' for Nicolas Gavrilovitch (Tchernyscheffsky) and other martyrs for the cause of the people. It is time that the working men here present should know who Tchernyscheffsky was. He was a writer, sentenced in 1864 to hard labor because he stated that the so-called emancipation of the serfs by the 'Czar-liberator' was nothing but an imposture. He said that to allot to the serfs sands and marshes which are useless to the land-owner; to exact from them for the use of these sands and marshes far more than they can earn by the hard labor of a long life; to flog them if they can not manage to pay the heavy taxes; to sell their last cow, their last horse, and their wretched homes in order to obtain the necessary funds for these payments; to turn them into soldiers during the best period of their youth, is not to make them free—that the workman who gives his strength, his health, his mind, and his blood to his master, and receives in exchange a wretched hovel and a few copecks, can not be called a freeman. For speaking these holy truths our talented writer was condemned to exile and hard labor, and he is still undergoing his sentence. Nor was he alone in this fate. We have also had the Decabrists, the Petrascheffskys, the Netchaeffs, the Dolgushins, and our more recent martyrs. They struggled, and continue to struggle, for the people's cause; I say the people's, for it was first taken up by the people itself. Remember Razin, Pugatcheff, Anthony Petroff! They all suffered the same fate—imprisonment, hard labor, and death; but the more they have suffered, the greater is their glory. Let us honor the martyrs for the people's cause! Friends we have come here loudly to proclaim before St. Petersburg, before Russia, our entire sympathy with these men. Their banner is our banner! On it is written, 'Land and liberty for the peasant and the working man.' Here it is. Hurrah for land and liberty!' This speech was received with loud cheers. A red banner, inscribed with the words 'Land and Liberty' ("Zemlia i Volia") was then unfurled and passed from hand to hand, and after more cheering the crowd began to disperse. Meanwhile the police, who had assembled during the delivery of the speech, attempted to break into the group of men among whom the speaker stood, but in vain. The police then obtained reïnforcements of gendarmes in plain clothes; they thrice attacked the crowd, but still without effect. Trepoff (chief of police of St. Petersburg) now came up, and being incensed at the small number of arrests, he ordered the police to take into custody as many as they could catch. The police then endeavored to persuade the public that the agitation had been got up by 'Polish rebels,' and told them to arrest as many as possible, especially those who wore eye-glasses and plaid wrappers. While this was going on most of the crowd had dispersed, and of those left in the square there were many who had taken no part whatever in the demonstration; but the police, who had now become numerous, attacked these people with their swords, beating the men and tearing the hair of the women. A desperate struggle took place, in which the women took part in self-defense. The total number arrested by the police in the square and the detectives in other parts of the town did not, however, exceed thirty-two, of whom eleven were women. At the police-station the persons arrested were brutally ill-treated. They were thrust into a room seven ells (arskins) broad by about eighteen long, which was already occupied by ten policemen, porters, and detectives. The captives were pushed into the room by a blow on the back of the head, and were then thrown on the floor and beaten and kicked by the police and porters. Both men and women* were thus treated; and one of the women, who was in the last stage of pregnancy, was so severely beaten that she fainted, and a surgeon had to be called in. One of the persons arrested, a boy, who while being conveyed to the police-station exclaimed as he was passing before the Anichkoff palace, 'Hurrah for liberty! Hurrah for land and liberty!' was struck on the head with a sabre. His skull was broken with the blow, and it is reported that he is now dying."

* This description of the barbarous treatment of the women arrested on the above occasion is entirely confirmed by a letter received from a lady known for her loyalty to the Czar and her conservative opinions.

"How sure it is,
That if we say a true word, instantly
We feel 'tis God's not ours, and pass it on
As bread at sacrament, we taste and pass
Nor handle for a moment, as indeed
We dared to set up any claim to such."

—*Mrs. Browning.*

William Howitt says: "It would startle some people to discover in how many royal palaces in Europe spiritualism is firmly seated, and with what vigor it is diffusing itself through all ranks and professions of men, who do not care to make much noise about it—men and women of literary, religious and scientific fame."

"As individual man can attain the ideal perfection of his nature only as a rational being, by the harmony of his powers with his reason; so it is equally clear that humanity can realize the idea of social perfection only as a rational society, by the union and brotherhood of the human family, and the harmony of all individuals with the divine reason."

—*Guizot.*

A smooth sea never made a skillful mariner. Neither do uninterrupted prosperity and happiness qualify a man for usefulness and happiness. The storms of adversity, like the storms of the ocean, arouse the faculties and excite the invention, prudence, skill and fortitude of the voyager.

A CHRISTMAS LECTURE;

BY J. H. NOYES.

Subject: The Ballad of John Gilpin.

First delivered in Oneida Community Hall.*

CONTINUATION OF THE BALLAD.

XL.
Away went Gilpin, out of breath
And sore against his will,
Till at his friend the Calender's
His horse at last stood still.

XLI.
The Calender, amazed to see
His neighbor in such a trim,
Laid down his pipe, flew to the gate,
And thus accosted him:

XLII.
"What news? What news? your tidings
Tell me you must and shall— [tell—
Say why bareheaded you are come,
Or why you come at all?"

XLIII.
Now Gilpin had a pleasant wit,
And loved a timely joke;
And thus unto the Calender
In merry guise he spoke:

XLIV.
"I came because your horse would come;
And if I well forbode
My hat and wig will soon be here;
They are upon the road."

XLV.
The Calender, right glad to find
His friend in merry pin,[10]
Returned him not a single word,
But to the house went in.

XLVI.
Whence straight he came with hat and wig,
A wig that flow'd behind,
A hat not much the worse for wear,
Each comely in its kind.

XLVII.
He held them up, and in his turn
Thus showed his ready wit:
"My head is twice as big as yours,
They therefore needs must fit.

XLVIII.
"But let me scrape the dirt away
That hangs upon your face,
And stop and eat, for well you may
Be in a hungry case."

XLIX.
Said John, "It is my wedding day,
And all the world would stare
If wife should dine at Edmonton
And I should dine at Ware."

L.
So, turning to his horse he said,
"I am in haste to dine;
'Twas for your pleasure you came here;
You shall go back for mine."

LI.
Ah, luckless speech and bootless boast!
For which he paid full dear;
For while he spake a braying ass
Did sing most loud and clear;

LII.
Whereat his horse did snort as he
Had heard a lion roar,
And galloped off with all his might
As he had done before.

LIII.
Away went Gilpin, and away
Went Gilpin's hat and wig;
He lost them sooner than at first;
For why?—they were too big.

LIV.
Now Mistress Gilpin, when she saw
Her husband posting down
Into the country far away,
She pulled out half-a-crown,[11]

LV.
And thus unto the youth she said
That drove them to the Bell,
"This shall be yours when you bring back
My husband safe and well."

LVI.
The youth did ride and soon did meet
John coming back amain,
Whom in a trice he tried to stop
By catching at his rein;

LVII.
But not performing what he meant
And gladly would have done,
The frightened steed he frightened more
And made him faster run.

LVIII.
Away went Gilpin, and away
Went post-boy at his heels,
The post-boy's horse right glad to miss
The lumbering of the wheels.

LIX.
Six gentlemen upon the road
Thus seeing Gilpin fly,
With post-boy scampering in the rear,
They raised the hue and cry:

LX.
"Stop thief! stop thief!—a highway-
Not one of them was mute; [man!"
And all and each that passed that way
Did join in the pursuit.

LXI.
And now the turnpike gates again
Flew open in short space;
The toll-men thinking as before
That Gilpin rode a race.

LXII.
And so he did, and won it too,
For he got first to town;
Nor stopped till where he had got up
He did again get down.

LXIII.
Now let us sing, Long live the King,
And Gilpin, long live he;
And when he next doth ride abroad
May I be there to see.

We may safely assume that this ballad is a genuine work of genius authenticated by universal admiration. If all the printing and picture-making and merriment that it has caused in its hundred years, could be measured and counted and piled up around it, we should have visibly before us, not an insignificant string of verses, but a literary and spiritual phenomenon of enormous magnitude and power, well worthy of careful study. The object of my lecture will be to subject the nucleus of this phenomenon to something like microscopic inspection, in hope that by studying it as naturalists study specimens, we may get at the secret of its power.

I will begin with some of the

OUTLINE-STATEMENTS

which usually stand at the head of plays and poems.

The Dramatis Personæ of the ballad are John Gilpin and Mrs. Gilpin with their three children, Mrs. Gilpin's sister with her child, three of Gilpin's customers, Betty the servant girl, the Calender and his horse, the post-boy and his horses, the turnpike men, six gentlemen, a multitude of persons in the wayside houses and on the road, consisting of screaming children, bawling spectators, pursuers and barking dogs.

The *Time* of the whole action represented is part of two days. The excursion to Edmonton was proposed and the details planned on the day before the anniversary of the Gilpin wedding, and the main action occupied nearly the whole of that anniversary day.

The *Places* of the story are Cheapside, the starting-point, which is a great thoroughfare in London, corresponding to Broadway in New-York; Islington, a suburb four miles distant; Edmonton, the objective point of the excursion, eight miles from London; and Ware, "full ten miles" further according to the song, but according to modern measurement *fourteen* miles beyond Edmonton. The distance from Cheapside to Ware, twenty-two miles, was covered by Gilpin's race *twice*, making forty-four miles for the round trip.

The *Theme* or main action of the ballad is *the furious and long-protracted race of a runaway horse with a helpless rider.* It is the same theme that appears in Byron's poem of MAZEPPA, but is there treated in a lofty tragic style, which produces effects quite opposite to those of the Gilpin ballad.

The first lesson that meets us in the study we are entering upon is, that the cunning of a good story-teller lies, not only in selecting for his theme a lively combination of facts and in bringing out their sequences skillfully, but also in choosing and arranging his *words* so that they will form what a musician might call a harmonic second to his facts. A great part of the charm of the Gilpin ballad evidently is due to

THE FITNESS OF THE STYLE TO THE STORY.

The theme is a horse-race; the hero is a cockney; the incidents are chiefly blunders. This makes a very *lowly* story; and the style for such a story, in order to be an effective second to it, must be very lowly. Cowper was capable of high flights in poetry, but in this ballad he lowers his style clear down to the cockney level. John Gilpin himself might have written it. We may perceive how fully the poet entered into the spirit of his hero and adopted his style of thought and language, by the signal which he gives in the first verse. He there boasts that Gilpin was "a citizen of credit and renown" exactly as Gilpin himself boasts in the sixth verse of being "a linen-draper bold, as all the world doth know."

The mistakes in grammar and prosody which abound in the ballad, the steady jog of the rhythm frequently emphasizing insignificant words by accent, the laborious shaping of sentences for the sake of keeping up the rhythmic gallop and coming out with the rhyme at the end of the line, the quaint popular expressions approaching to slang which every-where occur, are evidently not imperfections, but shrewd devices for identifying the song with its subject. We will make an inventory of some of these cunning blemishes.

The following are instances of

IRREGULAR GRAMMAR.

1. In the 4th verse there is a nominative which ought to be an objective:

———"you must ride
On horseback after *we*."

2. In the 14th verse there is a nominative without a verb:

"So down he came; for *loss of time*,
Although it grieved him sore,
Yet loss of pence, full well he knew,
Would trouble him much more."

Here "*loss of time*" has no verb; the pronoun *it* takes its place in the line

"Although it grieved him sore."

3. In the 21st verse the word *him* in the last line grammatically refers to the horse, but really to Gilpin:

"The snorting beast began to trot,
Which galled *him* in his seat."

4. In the 22d verse there is a doubling of the nominative in the first line, and also in the second.

"So 'Fair and softly!' *John he* cried,
But *John he* cried in vain;"

This doubling of the nominative also occurs in the 54th verse:

"Now *Mistress Gilpin*———
She pulled out half a crown;"

also in the 59th verse:

"*Six gentlemen*———
They raised the hue and cry;

and in the 63d verse:

"And *Gilpin*, long live *he*."

Let us look now at some examples of

CARELESS PROSODY.

The verse is Iambic; that is, the prevailing gallop of the lines is that of a short syllable followed by a long one, which is the Iambic foot; and when the place of the long syllable is filled by a small insignificant word, or by a syllable that is naturally short and refuses the accent, (as often happens), the gallop is interrupted with a jerk, unless you choose to stick to the regular motion at the expense of false emphasis. It is difficult to read such lines as the following without ridiculous accent:

"Just *like* unto a *trun*dling *mop*
Or *a* wild *goose* at *play*;"

and indeed the better way is to yield to the rhythmic temptation and emphasize the alternate syllables right through, hit or miss; for Cowper undoubtedly meant to make the gallop of the verses as ridiculous as the gallop of his hero. Here is a list of jolting accents which may be compared to the "thank-ye-ma'ams" on a snow-drifted road:

"All *in*," 3d verse; "there*fore*," 5th v.; "and *for*," 7th v.; "up *to*," 9th v.; "bottle *on*," 18th v.; "*until*—unto," 34th v.; "sides *of*," 35th v.; "shot *by*—me *to*," 39th v.; "neighbor *in*"—"laid *down*"—"flew *to*," 41*st* v.; "but *to* the *house* went *in*," 45th v.; "whence *straight*," 46th v.; "a *high*way*man*," 60th v.

The worst bump from false accent occurs in the 36th verse:

From *the* balcony *spied*.

There is one case of false meter—*viz.*, in the 21st verse:

"His neighbor *in such a* trim,"

where there is a syllable too much, and we must either suppress *a* or make a three-syllable foot of *-bor in such* in order to keep the gallop.

In the 45th verse there is a curious instance of dividing the word *into* for the sake of a rhyme:

The Calender, right glad to find
His friend in merry pin,
Returned him not a single word,
But *to* the *house* went *in*.

The last line is meant for

But went *into* the house,

which would be well enough as far as meter is concerned, but does not give the necessary rhyme with *pin*. The effect of the division is to accent both *to* and *in* and alter their meaning, as though the Calender first went *to* the house and then went *in*, instead of simply going *into* the house.

There are three cases of offense against the rules of rhyming:

1. *Pair* and *repair* in the 3d verse are identical in the rhyming syllable.

2. *Shall* and *all* in the 42d verse rhyme only in spelling, not in sound. To make them jingle honestly, we must either read one of them *al* or the other *shawl*.

3. The rhymes in the two consecutive verses, 34 and 35, are very nearly identical; *play* rhyming with *gay* in the first, and *way* with *play* in the second; which offends the ear, like the occurrence of the same word twice in the same sentence.

To the purpose of lowering the style of the ballad to the level of its subject, must also be referred a multitude of

ODD PHRASES AND VULGARISMS

approaching to slang, such as these:

"*All agog;*" "*all in;*" "*good lack;*" "*running a rig;*" "*in a trice*," (twice); "*neck or nought;*" "*who but he;*" "*twain*," for *two;* "*eke*," for *also* (twice); "*full*," for *quite* (five times); "*just like unto;*" "*not a whit;*" "*for why*," which is a mixing up of *why* and *for what*, (twice); "*in such a trim;*" "*a merry pin;*" "*amain;*" "*so gay;*" "*for that*," *etc.*

So the poet purposely makes his work homely by using the words *get* and *got* in the following instances:

"They did all *get* in," 10th verse; "up he *got*," 12th v.; "what thing upon his back had *got*," 24th v.; "*got* first to town"—"where he had *got* up"—"he did again *get* down," 62d v.

Partly for the same purpose of lowering the style, and partly for the rhythmic advantage of being able to use either a monosyllable or a dissyllable in the same sense, Cowper has a noticeable way of saying *to* or *unto* and *till* or *until* according to the demands of the meter.

So he always takes the liberty, when the meter requires it, to change a monosyllabic verb like *went*, into the quaint disyllabic form *did go*.

The 29th verse is a specimen of

REMARKABLE INVOLUTION

which deserves analysis by itself. The text is as follows:

"His horse, which never in that sort
Had handled been before,
What thing upon his back had got
Did wonder more and more."

Here are four distinct involutions:

Involution 1st.—Two long explanatory clauses, commencing with *which* and *what*, are interposed between the nominative *his horse*, and its verb *did wonder*.

Involution 2d.—The phrase *in that sort* is interposed between the adverb *never* and its verb *had*.

Involution 3d.—The participle *handled* is interposed between the two auxiliary verbs *had* and *been*.

Involution 4th.—The phrase *upon his back* is interposed between the nominative *what thing* and its verb *had got*.

The three last involutions are re-involved in the first.

The amount of distortion effected by these involutions may be seen by comparing the following natural rendering with the verse as it stands in the ballad:

"His horse, which never had been handled in that sort before, did wonder more and more what thing had got upon his back."

Cowper may almost be suspected of attempting to represent in the *construction* of this verse, the confused tangle of the horse's own thoughts.

(*To be continued*).

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10. *To drink at pins* was an old English custom of drinking from a cup marked with pins, with a view to leave the liquor at the exact height of one of the pins; hence a *merry pin*, a merry mood.—*Webster*.

11. A silver coin worth 2s. 6d. sterling, or about sixty cents.

* Copyright secured.

RECEIVED.

"LIKE UNTO ME;" or, The Resemblance between Moses and Christ. A Working-man's Views of the Relations of the Church of the People, by Edward H. Rogers, Chelsea, Mass.

SPEECH OF ROSCOE CONKLING, in the Senate of the United States, January 23 and 24, 1877.

MIND-READING.

[*Bayard Taylor in the Cincinnati Commercial.*]

Mr. Brown (of New Haven, I believe) is giving what he calls "mind-reading" at Chickering Hall. It is nothing but a marked instance of natural clairvoyance—a power which, in greater or less degree, is known to at least one-tenth of the civilized human race. But the materialistic philosophers are bent upon giving a purely materialistic explanation of the phenomena, and it is curious to what incredible lengths they go in order to avoid admitting the existence of a "spiritual sense." The last explanation is that Mr. Brown is a "muscle reader"—that is, that he detects from the muscles of the face the particular thought, name, or object in the mind of the person which he professes mentally to read. This is very much like inventing a miracle to account for a natural occurrence. I see nothing extraordinary, or even unusual, in all that Mr. Brown does. In him the sense is more finely developed, but tens of thousands have it in common with him. I know an artist, who, with bandaged eyes, and a letter in a blank envelope placed between his two hands, will presently describe the character of the writer. In one instance, one of his own letters was thus given to him, and the result was such an astonishing, unconscious revelation of himself, his weaknesses and faults of character, that the experimenter hastily removed the letter, feeling that he had committed a wrong. There is no limit to the phenomena of human electricity or magnetism, with its attractions and repulsions, and its connections with the mutual communications of thoughts or impressions. But no man, so far as I know, has ever taken up the subject and investigated it without a pre-accepted theory, which, of course, would vitiate all his observations.

THE CUCUMBER IN RUSSIA.

WHAT the onion is to the Spaniard, or the potato to the Irishman, that the cucumber is to the native Russian. It is the indispensable part of every Russian peasant's meal. In the account of his trip up the Volga to the great fair of Nijni Novgorod—which, by the way, packs the greatest amount of instructive and entertaining description in the smallest space of any book of travels—Mr. Munro Butler Johnstone remarks upon the profusion of water-melons and cucumbers every-where offered for sale. At the fair and on the road thither pyramids of melons, like cannon balls in an arsenal, were heaped up in every direction; and, as for cucumbers, one couldn't help thinking that a plague of cucumbers, like locusts, had descended upon the earth. All along the Volga, from Astrakhan to Nijni, the whole population seemed engaged in eating water-melons, which were sold for three copecks, equivalent to one English penny. At every station the trade in melons was rivalled only by the traffic in sunflowers. But if the water-melon and the sunflower are luxuries and pastimes, the cucumber is a law and a necessity. One never sees a Russian peasant at dinner without a lump of black bread and a cucumber. "A moujick's dinner may be said to consist of x + cucumber." The x will consist of his favorite cabbage soup, with or without meat in it, and sometimes in addition to it, the famous grit porridge; sometimes the soup is without the porridge, sometimes the porridge without the soup, but in either case the cucumber is always there; and should x equal zero, then the ever faithful cucumber does duty for all the rest. In the hot and arid regions of Southern and Southwestern Asia, these succulent vegetables are highly appreciated, and with good reason. Juicy and cool, they can not but be always refreshing where water is a rarity; but in a climate like that of Russia, the cucumber is the last thing one would expect for a national dish. Mr. Johnstone suggests that their price—about the fifteenth part of a half-penny—may help to explain the anomaly. We are rather inclined to think it likely that the Russian peasant eats cucumbers, not so much because they are cheap, as because his remote ancestors, who came from the South, were cucumber eaters. To the one the taste for cucumbers was the natural result of climatic conditions; with the other it remains an inheritance and a national eccentricity, in spite of a naturally unfavorable climate.—*Sci. Amer. Supplement.*

TEACHING THE BABY.

You must take your baby just where he is now, not much more than a little animal, and educate his physical nature, so rapidly developing. For instance, he has just reached the climbing age: every chair and stool is a worry to you, and a pair of stairs is a perpetual terror. Now show him how to get up and down the stairs, how to place his feet in climbing up into chairs. Let him tumble a little; it will only make him more careful. It is but a foretaste of the hard schooling which experience gives us all our lives. Better a little fall with you close by to stop it at the right place, than a great one when you are "off guard" some day. (Remember that too, when he is in his teens). But, I beg of you, if you want to see him grow up active, strong-limbed and agile, do not keep his white dresses too clean, nor tie his sashes after the present uncomfortable fashion, so that he isn't conscious of any legs above his knees. Then, let him feed himself. He'll make a miserable mess of it at first, but protect him well with bib and tin tray, and he'll soon teach his spoon the way to his mouth. Let him burn his fingers a little some day when the stove is not very hot; he won't touch it when it would be dangerous.—"*Letter to a Young Mother.*"—*Scribner for February.*

ITEMS OF NEWS.

HOME.

In the month of December 1876, 120 ships passed through the Suez Canal.

It is reported that out of 719 American furnaces built, only 316 are in blast.

John O'Mahony, the heart-center of the Fenian Brotherhood in this country, is dead.

The Electoral Commission proves to be a court with one judge (Bradley) and fourteen lawyers.

The disarming of the Indians is working well at Cheyenne, Wyoming. The creatures are happier.

The Post-Office Appropriation Bill as reported by the Senate, now calls for $34,021,000.

Brown, the mind-reader, gave a second public reception at Chickering Hall, New-York, Feb. 10th, with good success.

Extensive conflagrations are reported among the cane-fields of Cuba. There is always great danger of fire in cane-time.

The Government has had to give up the case of Belknap and enter a *nolle prosequi.* Too late, too late! for the Ex-Secretary.

It appears that the consumption of tin during 1876 has been, notwithstanding great depression of trade, greater than ever before.

The President has sent in his message recommending an early resumption of specie payment, but he does not name any day for that event.

Mrs. L. C. Crum of New Haven, whose husband was killed at Ashtabula, gets $5,175 from the Lake Shore & Michigan Southern Railroad Companies.

At the late sale of American paintings held at Leavitt's Art Rooms, New-York, Bierstadt's "Sunset near South Pass" brought the highest price—$1,700.

The Providence Tool Co. have a contract with Turkey for 600,000 stand of arms. It keeps three Turkish inspectors busy in the work of proving the guns.

Secretary Morrill and Alexander H. Stephens, the Confederate Vice-President, are both lying dangerously ill—the latter is hardly expected to recover.

The Society of Water Color Artists appointed Miss Rose Durfee, to act as their agent and saleswoman at the Exhibition at the Academy of Design.

The New-York Normal Schools are not satisfactory to some folks. A move has been made in the Legislature to withhold further appropriation.

Admiral Farragut *was* lashed to the mast when he went sailing into the bay of Mobile to capture that city from the rebels. William Page, the artist, says so.

Our two transatlantic telegraph companies have an aggregate capital of $35,000,000. The Direct Company has only one wire, but is doing 31 per cent. of the business.

Mr. Moody reports himself well satisfied with his work in Boston. They are not all Brahmins and philosophers in Boston. The greater part of his audience, however, comes from the country.

Professor Alexander Wilder says that Madame Blavatzky's work on religion "is a book with a revolution in it." Oh no! madame is'nt our coming man! there could not be A. Wilder notion.

The warm weather has made a glut in the Baltimore oyster market. Dredged oysters have been selling for 20 and 25 cents per bushel. During the cold snap they sold for 65 and 70 cents.

The Philadelphians have refused to have a fine bust of Thomas Paine in their National Museum. He had a hundred and thirty books written against him in his day, and he can't lift his stone head yet.

John Quincy Adams, according to Mr. Seward's account of him, wasn't a person you would like to sit down by, as you would by a real morning-glory stove. He was a great, and good man to be admired from afar.

Prof. Packard, an eminent entomologist, thinks measures can be taken to prevent the ravages of the grasshoppers. N. C. Meeker says ways have been found to mitigate this plague in Greeley, Colorado.

Uniform clock-time has been adopted in Great Britain, and is said to give unusual satisfaction. All clocks, if correct, show Greenwich time. The standard time-pieces are connected by the telegraph wires. Well, England is small and can do such things.

The U. S. naval officers at Norfolk, Virginia, gave a ball on the 8th inst. in honor of the Grand Duke Alexis and his fellow officers. A brilliant affair, and many distinguished persons were in attendance.

There is a scheme on foot for a railroad from Austin, Texas, to a point on the Gulf of California. It is the shortest line possible between the Pacific and the railway system of the east. Distance 800 miles.

Mr. Donald G. Mitchell, better known as "Ik Marvel," has been lecturing in the Art School at New Haven. He told his audience that Boston and Baltimore are more beautiful than any of your cities which are laid out "on the square."

The channel between the jetties at the mouth of the Mississippi is 21 feet deep, and 200 feet wide. An American war-vessel came in the other day drawing 19½ feet of water. The entrance from the sea through the jetties is 1,000 feet wide.

The visiting committee at Harvard for 1875–76 propose to add Berkeley, Hume and Kant to the present slim metaphysics of that University. One dose of Kant helped to make New England Transcendentalism; we can't say what two doses will make.

The negotiations which have been going on between the United States and Nicaraugua for the construction of an inter-oceanic canal, have come to a stand-still, owing, it is thought, to the intrigues of foreign agents.

The mints can't make trade dollars fast enough. The one at San Francisco coined $10,820,000 in January, but the monthly deposits are still ahead of its capacity. Bullion dealers now pay 1 1-2 per cent for the coinage of these dollars.

Congress has thought better of it and decided to pay Capt. Eades his $500,000 in bonds, instead of currency as was proposed by the House. How could they be so small with a man who had opened the mouth of the Mississippi? Eades certainly was the man to answer one Louisiana question.

The Oriental and Occidental Steamship Company will carry the United States mails between San Francisco and Hong Kong and Yokahama for the ocean postages. This saves our Government $500,000 a year.

The members of the Louisiana Returning Board who have been held in custody by Congress, complain that they are shut up in the basement of the Capitol with no outlook except into a court or well-hole. They think it is'nt healthy there. They want to go home.

John C. Tracy, President of the Farmers' and Mechanics' National Bank, Hartford, and J. L. Chapman, Cashier of the same, have been brought before the United States Commissions on the charge of mismanagement. They had made bad loans and allowed over drafts, to the amount of $600,000. The Bank is still solvent, although it has lost its surplus and undivided profits and one-tenth of its capital.

The Electoral Commission decided on Friday 9th inst. by a vote of 8 to 7, that the four electoral votes of Florida should be counted for Hayes and Wheeler. It had previously decided that it would not go behind such documentary evidence as should be presented by the Vice-President. That decision effectually shortens the labors of the Commission, by excluding the great mass of testimony which the House Investigating Committee had been preparing.

FOREIGN.

The news from Turkey—O! my, dat Pasha!

Reports from India, announce great damage to the cotton crops.

The price of agricultural labor in Lincolnshire, England, is now 2s. 9d per day.

The Chinese object to the employment of Chinamen in the Spanish Colonies.

The late storms in England dispersed the fishing fleets; 20 Yarmouth and Lowestoft vessels are missing.

The Hungarian Cabinet has resigned, owing to differences with the Imperial Government on the bank question. Von Szekhley had failed to form a new Ministry.

English manufacturers of carriage-bolts, steam-piping and most all kinds of builder's locks, find it difficult to hold Canada against the American competitors in those articles.

The brother and heir of the dethroned Tycoon of Japan, is now studying in Paris. He is said to be a gentlemanly, quiet young man. The Mikado allows him $1,000 a year.

There are serious diplomatic complications in Japan, arising from the occupation of land and residence by foreigners in the ports of that country not opened by treaty.

"The Scotch Universities," says Mr. Lyon Playfair, in *Macmillan* for January, "aim to train students to make a thousand a year by the application of a cultivated intelligence. The English Universities are content to teach men how to spend a thousand a year with that dignity and usefulness which follow a good mental culture." This helps one to see why an Englishman don't like a Scotchman, but we don't see why an Oxford student can't make money in a profession if he wants to.

The famous Short Horn Cow, tenth Duchess of Geneva, is dead. She was bought by Lord Bective at New-York Mills in the State of New York in 1873, for over $30,000.

New-York expects to have a grand Mardi Gras festival the first Wednesday after Easter Monday. That kind of sport is very nice for the sunny South, but how will it do for cold and sloppy New-York?

There are now 111 furnaces in blast in the north of England, and 47 out, as compared with 116 in blast and 43 out at this time last year. Only one new furnace has been built during the past twelve months.

The Basques have settled their differences with the Spanish Government. Instead of furnishing soldiers by conscription, each province will maintain a batallion of volunteers, subject to the orders of Government in case of war. They will have an economical and administrative autonomy.

Russian diplomacy is either very weak or else very deep just now. Gortschakoff's last note tries to make the other boys think they ought to help him. We have detected only two very slight smells of gun-powder in his neighborhood. The Porte's last circular is quite insolent toward Gen. Ignatieff, the Russian embassador.

Midhat Pasha has been removed from the office of Grand Vizier and been succeeded by Edhem Pasha. The latter in receiving the representatives of the Powers, gave them assurances of Turkey's desire to make reforms, and said the Porte was determined to maintain the principles of the Constitution. The official account of Midhat Pasha's removal, alleges that his continuance in office was dangerous to the safety of the Empire. The new Vizier has instructed the Turkish ambassador at Vienna to keep up negotiations with Servia.

The British Parliament was opened on the 8th inst. by the Queen in person. Her speech on the occasion repeats the course of her government in respect to the Turkish question, and while admitting the failure of the Conference, she expresses the conviction that the "general agreement exhibited among the European powers can not fail to have a material effect upon the condition and Government of Turkey." Those who desire to annihilate the Turks in Europe do not get much comfort from her speech. Now is the time to remember that old pagan saying: "The mills of the gods grind slowly," etc., and fall back on evolution.

There was a lively discussion at the opening of Parliament on the Eastern question. The speeches of the Earl of Granville in the House of Lords and the Marquis of Hartington in the House of Commons show that the Liberal party intend to uphold the view that England should cooperate with the other powers for the coërcion of Turkey, and even coöperate alone with Russia if the other powers declined to act.

Rear-Admiral Wilkes died in Washington on the 8th inst. He was 76 years old and born in New-York. To him belongs the honor of discovering the Antarctic Continent Jan. 19, 1840, besides conducting an important voyage of discovery in the Pacific. He was in active service during the late rebellion and captured Mason and Slidell, the confederate envoys on board the British ship *Trent.* This caused an immense outburst of joy in the North, but for grave reasons was not sustained by the Government.

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VI.—The University of Upsala, by DR. CARL M. THORDEN of Sweden, presents an account of the location, origin and academic constitution of this great University, with observations on the government and life of the students. This University celebrates its fourth centenary during the present year, and great preparations are being made for the event.

VII.—James Russell Lowell and Modern Literary Criticism, by RAY PALMER, is an analysis of the critical powers of Lowell, with comments on the province and duties of criticism.

The REVIEW also contains a sonnet, "*Two Past Ages*," by CHARLES (TENNYSON) TURNER of England; MR. HAMERTON'S letter on *Art in Europe*; the usual scientific notes and comments on public events.

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